

COMMON GROUND



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PATRON: HER MAJESTY THE QUEEN

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Winter in Hyde Park
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Signed articles express the views of the contributors which are not necessarily those of the Council of Christians and Jews.

IN A WORLD agog with excitement and apprehension over the achievements of the twentieth century scientist the appearance of a new issue of postage stamps in Western Germany may seem to all save the ardent philatelist a matter of very small consequence. But not, surely, this particular issue.

For on November 2nd last the Postmaster General of the West German Federal Government issued twenty million postage stamps in commemoration, not of a great national event, or of some new scientific achievement, but of the life and work of a Jewish Rabbi: Dr. Leo Baeck.

In an explanatory note introducing this issue the Postmaster General refers to Dr. Baeck, who died on November 2nd, 1956, as "a creative writer on the philosophy of religion and a spiritual leader of statesmanlike qualities who was moulded by his devoutness, fate and convictions into a spokesman for humanity, justice and public spiritedness."

It is, however, upon his achievements as "a modern protagonist of the age-old Jewish ethic" that the citation focusses particular attention. "Because his life was lived in the service of humanity," it continues, "he must be counted among the ranks of the great but unarmed heroes of our time. This peerless and best of all representatives of German Jewry retained to the end a personality unique in its strength and dignity. His sense of responsibility was merely heightened by years of persecution fraught with the utmost danger and by several years of humiliating captivity in the concentration camp at Theresienstadt."

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One thing the citation does not say which we cannot refrain from interjecting at this point. The years of persecution and of "humiliating captivity" could in no way humiliate a man of Dr. Baeck's calibre. They did more than heighten his sense of responsibility. In a way that perhaps no other experience could have done (and here, surely, the hand of God was at work) they served to bring out those qualities of saintliness for which above all else he will be remembered by all whose privilege it was to know him personally.

But the citation is perfectly correct when it goes on to say that "he drew his inspiration from the history of the Jews and from that of humanity." For him the history of his people was no mere record of past events; it was the timeless witness to the activity of the living God. And because at the centre of his faith was his belief in the absolute unity of God, not the Jews only but all mankind were encompassed in that activity.

In issuing this commemoration stamp the West German Federal Government does honour to itself no less than to the great unarmed hero whose portrait the stamp bears. But there is more to it than that. Whether intentionally or not, it bears witness to yet another of the manifold ways in which God is able to make even the wrath of men to praise him. And that, after all, is a matter of the greatest importance to those whose fearful preoccupation with achievements of modern science is in danger of blinding them to the ultimate supremacy of the God of Abraham, Isaac and Jacob—and of Leo Baeck.

History Textbooks in Post-War Germany

E. H. DANCE

Mr. Dance, author of "History Without Bias," the report of the Council of Christians and Jews' survey of history textbooks commonly used in British schools, here tells the story of what has been done in Germany to reform history textbooks and teaching.

THE PERILS of bias in history books have been recognised for a long time, and no country can claim to be free from them. In western Europe, however, it is still usual to think chiefly of the Nazis in this connection. Certainly, the history books of the Nazis

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were extremely biased, especially when, towards the end of the war, they produced one standardised history book for secondary schools, and another for primary schools, both written from the Party point of view. It is less frequently realised that in this the Nazis were merely pushing to an extreme conclusion tendencies in history teaching which had been common in German schools before 1933, throughout the period of the Empire and the Weimar Republic. Excessive nationalism, excessive pride in German culture, excessive disregard of the good qualities of other peoples, excessive consciousness of wrongs received at the hands of rivals or enemies: all these were characteristic of history teaching in Germany long before Hitler. What the Nazis did was to systematise this warped view of history, and to take care that no other view reached German children.

Liberal ideas

Consequently, by 1945 every German under twenty had been taught nothing but Nazified history, and few Germans of any age had been taught a history anything like free from Teutonic misrepresentation. Then came the crash: Germany was over-run by Allies determined to root out Nazism, and one of the earliest things they did was to destroy, as far as possible, all the Nazi history books. This was all very well, but it left the secondary schools with no history books at all, and there was soon an Allied scramble to provide the German history teachers with teaching materials. One of the first expedients was to resurrect the Weimar books of the nineteen twenties. These, however, were soon seen to be out of tune with allied feeling, and even with the feelings of many young German educational leaders, who were determined to write a new sort of history on the clean slate with which the Nazi cataclysm had provided them. In 1946 there was published in Berlin a book called *Germany's Forgotten Freedom*, an anthology of Liberalism in German thinkers from Luther to the present day. It was symptomatic of the anxiety of German liberals to emerge from the powerlessness to which events since Bismarck had compelled them, and to bring Germany under the influence of free ideas which, they maintained, only the accidents of history had prevented from becoming the main stream of German political thought.

The Allied Foreign Offices saw their opportunity. Allied teachers were poured into Germany to strengthen these younger German

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educators in their liberalism; and since the liberalism was really genuine, a good deal of success was achieved. In the British Zone particularly many Germans learned for the first time of a history teaching wholly free from official control; and though they have not yet attained to that (very few countries have) the Germans have at any rate re-examined their own outlook on history and history teaching. At first in co-operation with the British Control Commission, history syllabuses were written anew, and before long books based on these syllabuses began to appear.

In Lower Saxony, where Nazism had been strongest, the reaction against Nazism was most violent, and a small body of liberal German teachers were so active that (since several of the most prominent were on the staff of the training college at Brunswick) they came to be known as the "Brunswick Group." They concerned themselves with a large variety of educational problems, but it is chiefly in connection with history textbooks that Brunswick has become the centre of German activity. It began in a small way. In 1950 half a dozen German history books were sent for criticism to the Historical Association in London, which sent half a dozen English books in return to Brunswick. This was the cloud no bigger than a man's hand which has since rained internationalism over the history teaching not only of Germany, but of all Europe and beyond.

Franco-German co-operation

The exchange of history books between Germany and Britain has continued ever since 1950, in recent years under the U.K. National Commission for UNESCO instead of the Historical Association. But though the first, this Anglo-German exchange has been by no means the chief or the most successful. As between Germany and France there was, perhaps, more to build upon than between Germany and Britain. In 1935 a conference between German and French historians had produced a version, agreed by both sides, of the causes of the first world war. It was natural, now that the Nazi obstacle was removed, to renew the contact, although this time it was done at the level of the schools instead of the universities. One of the Brunswick professors, Doctor Georg Eckert, was president of the German federation of history teachers, and he got into touch with his French counterpart. There followed

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conferences between French and German teachers similar to those already held between German and British, but more fruitful, because, surprisingly, French teachers appeared to feel less distrust than British teachers both of the Germans themselves, and of the validity of agreed versions of history. Consequently, whereas the Anglo-German activities have produced little more than exchanges of viewpoints between groups of teachers, about which not much has been published in this country, in France there have appeared detailed accounts of the conferences and the agreements reached.

World-wide extension

After these exchanges with England and France, Professor Eckert scoured Europe for more, and there now radiates from Brunswick a whole network of such exchanges: with Britain, France, Italy, Belgium, Holland, Denmark, Norway, Sweden, Luxemburg, Austria, Greece, and Turkey; with the United States; with Japan and India; even with Poland. Although this last is Brunswick's only success beyond the Iron Curtain, it has had its repercussions. For one thing, the East European countries have begun exchanges of history textbooks among themselves; for another, the Belgians have even achieved an exchange of books with Moscow. Moreover, while we in England have barely begun to extend our circle of textbook exchanges, most of the others, and particularly Belgium, have made much wider approaches. But from Brunswick, where these exchanges have led to the establishment of an International Schoolbook Institute, there has poured a spate of publications amounting probably to more than those of the rest of Europe put together.

Brunswick Group publications

As early as 1948 the Brunswick Group had begun to issue, mainly for teachers in training, a series of booklets (*Contributions to History Teaching*) designed to wean students from the kind of history they had been imbibing under the Nazis. This series has now extended to over fifty volumes, from the first 6-page pamphlet on the Peasants' Revolt of the fifteen twenties to one ten times as long on the economic history of the eighteenth century, with volumes of intermediate size on subjects ranging from British foreign policy between the wars to Oriental cultural influences on the West. Since

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1951 the *International Yearbook of History Teaching* has published particulars of all textbook co-operation in the current year, besides articles on international aspects of history teaching from all over the world.

These and many other publications of the Brunswick Institute were intended for history specialists, but in addition, there has been a not unsuccessful attempt to interest the German people at large in the international movement in history teaching. The press, especially in Lower Saxony, has been persuaded to co-operate; and in addition the Schoolbook Institute itself has issued *History Teaching in a Changing World*, which looks like an illustrated magazine, though it is in fact a popular account of the activities of the Brunswick historians from 1949 to 1953.

Other subjects examined

There have been other German activities which it would be unfair to omit, though not all of them have been concerned directly with history, or have become so well-known as the work of the Brunswick Institute. At this moment, for instance, the Frankfurt Institute for Politics and Economics is engaged on an enquiry into the German books most commonly read in the teaching of German in England and France. This is being done with the co-operation of teachers in about fifty English and perhaps seventy French schools. And the Association of German Geography Teachers is planning activities on its own subject similar to those of the Brunswick Institute in History. Of other developments in rather different directions perhaps the most outstanding is the growth of the Sonnenberg Circle in the Harz Mountains. This began a few years ago in a small chalet, where teachers from all over the world met to discuss their common problems. Under its Director Dr. Willi Schultz, it has proved so attractive to teachers of so many nationalities that it has now had to build a much bigger building on a much more expansive site a mile or two away.

At present all these developments, historical and other, are hardly more than promising beginnings. But if in other disciplines progress during the next ten years is as rapid as it has been in history teaching during the past decade, Germany will have established itself as an undoubted leader in the internationalism of the educational renaissance of the twentieth century.

Tolerance and the Jewish Tradition

RABBI DR. A. ALTMANN

Rabbi Dr. A. Altmann, who delivered the fourth Robert Waley Cohen Memorial Lecture on 26th November, has prepared this summary of his address for Common Ground. The Lecture-ship was established in memory of the first Treasurer of the Council of Christians and Jews, Sir Robert Waley Cohen, who, in the words of a Minute of the Council's Executive Committee shortly after his death, "was much more than a Treasurer. The vision which prompted him to take so active a part in the discussions which in the beginning led to the setting up of the Council remained with him undimmed to the end, the vision of a truly democratic society in which relations between men and groups should be built upon the foundations of tolerance and mutual respect as a positive and effective answer to the threat of any form of totalitarianism."

The Hon. Mr. Justice Vaisey presided over the Lecture, which was this year delivered in the William Beveridge Hall, Senate House, University of London.

Dr. A. Altmann, M.A., is Communal Rabbi of Manchester and Honorary Director of the Institute of Jewish Studies in Manchester. He is one of the Presidents of the Manchester Council of Christians and Jews.

TOLERANCE presents no problem within a polytheistic society or within a syncretistic civilisation. Quintus Aurelius Symmachus has given philosophic expression to the tolerance which springs from an awareness of the multitude of cults and religions: "The heart of so great a mystery (as that of the Divine) cannot ever be reached by following one road only." The problem only arises where an individual or a group has a vision of absolute truth or experiences a revelation of God, besides which polytheistic latitude appears as a lie and a betrayal of the One. Plato's intolerance of myth stems from such an all-absorbing vision, and the Biblical rejection of paganism is the natural corollary of faith in the one God, the Maker of heaven and earth. In what sense and to what extent is tolerance possible within a monotheistic system, especially one concerned with history and the ultimate recognition of the One God in history?

I believe that answers to this important question can be found in the Jewish tradition. They may fail to satisfy those whose concept of tolerance derives from a climate of thought diametrically opposed to all absolutisms, personal surrender and belief in a Divine purpose

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of history. I shall not endeavour to make Judaism palatable to devotees of Hindu or other contemplative religions. Nor shall I try to be apologetic. I am solely concerned with a reading of Jewish history.

The Jewish religion arose in a mood of protest. Abraham leaves his native country, its gods and cults in order to follow the call of the one God, the Maker of Heaven and earth. He goes to the land of Canaan, but there too he is surrounded by heathen myth and ritual. His descendants emigrate to Egypt, again to be in the midst of an alien faith. They return to the promised land only to find themselves on the highroad of history, beset by foreign cultures, invaded by foreign nations, and eventually carried away into captivity. Under such conditions and living on a narrow strip of coastline, the Jewish people could not have developed a religion of quiet contemplation, ready to concede the relative truths of the surrounding pagan religions, and content to promote a universal tolerance. They had to be stern, uncompromising, even intolerant. The prophet Elijah is perhaps the most characteristic figure of Biblical religion in all its ruthlessness. The Jewish people is not allowed to "halt between two opinions." It is confronted with an unbending, clear-cut "Either/Or." There is no midway between God and Ba'al.

Tolerance to Gentiles

But this is only one side of the picture. Biblical religion is intolerant of Israelites falling away from the God of the Fathers and of the covenant. It shows no trace of intolerance of heathens following their customs and traditions. Ruth the Moabitess is welcomed as a proselyte, but Orpah her sister-in-law is not reproved because of her return to her native paganism. David and Solomon extended their kingdoms far beyond the Israelite borders, but they did not impose their religion on the subjugated peoples. There is, then, a clear distinction between the demands on Israel and those on the Gentiles. Within the theocracy conceived by the *Torah* tolerance has hardly any place. Yet the Mosaic religion shows a remarkable tolerance towards the heathens, a point which was stressed time and again in the tracts and pamphlets of Christian writers during the sixteenth and seventeenth centuries pleading for religious toleration. They were able to hold up Biblical tolerance towards Gentiles as a model to be followed by the Church.

The overall picture somewhat changes in rabbinic Judaism of the Graeco-Roman period. Paganism had ceased to be a force dangerous to the Jew ever since the Babylonian exile. Now other dangers arose in the forms of Zoroastrian and Gnostic dualism. Against them a stand had to be made. Resistance was also the order of the day when the Roman Empire introduced the worship of the Emperor as an obligatory cult in all the provinces, including Palestine. The Rabbis felt the need to lay down rules for social and economic intercourse with the pagan society surrounding it. Their avowed object was the preservation of Judaism as an uncompromising faith in the midst of a pagan, syncretistic society. Many of the rules devised strike us today as rather harsh. But it may be noted that the early Christian Church adopted the very same rules, and found itself charged by the pagans with the very same accusation of exclusiveness and intolerance. This was the period of martyrdom for the faith for both Jews and Christians who were outlawed and persecuted. Unfortunately, the Church soon began to persecute Judaism, once it attained to the status of a state religion.

The righteous of all nations

The catastrophe of the Second Jewish Commonwealth, the fall of Jerusalem and the destruction of the Temple as well as the religious persecutions suffered had the effect of creating a mental picture of the pagan world as one dominated by evil forces. This view is prevalent particularly in the apocalyptic writings of the period, and it coloured the whole eschatology. This, again, is true both of Jewish and Christian eschatology. This world is somehow tainted with demonic traits. All hope is concentrated on the next world, and one is consoled with the thought that the coming Aeon will belong to the righteous only. Certain apocalyptic writers make a sharp division between Israel and the Nations of the world. Only Israel will inherit that world of bliss. In rabbinic Judaism the same view is expressed by Rabbi Eliezer but repudiated by Rabbi Joshua, whose opinion carried the day and became the orthodox doctrine. According to it, the righteous of all nations share in the world-to-come.

The social and historical background of the tolerant view may be found in the fact that a not inconsiderable body of Gentiles had been attracted by the Jewish faith, and though not practising Judaism

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were felt to be akin to its monotheistic theology and ethics. This group is known as "the God-fearing," and rabbinic sources speak highly of it. (Proselytes in the full sense were, of course, accounted as completely equal with Jews.) In addition, rabbinic Judaism developed the concept of a type of Gentile who, though not sharing in the Jewish religious way of life, is nevertheless within the Kingdom, as it were: I am referring to the so-called "Son of Noah," *Ben Noah*, who believes in the unity of God and observes the "seven laws of the sons of Noah." This concept arises from the Biblical story of God's covenant with Noah after the flood, but is worked out in great legalistic detail and makes humanity as a whole a co-partner of Judaism in establishing the Kingdom of God on earth. It would be wrong to designate this admission of the Gentile world to partnership with Israel as an act of tolerance. It is much more than that. It is the recognition of a universal religion older than Judaism itself and completely valid in the eyes of God.

Universal concept

There is a direct line from this theological blueprint of a universal religion to the medieval and modern Jewish concepts of tolerance. True, medieval Judaism found it extremely difficult to relate this theological blueprint to the historical reality in the midst of which it lived. It was hesitant to identify Christianity with Noachian humanity because it felt antagonised by the Christian trinitarian theology. the hands of both Christians and Muslims added to the difficulty. But eventually theological and emotional obstacles were overcome, and long before the modern age of enlightenment and tolerance dawned, Jewish theologians were prepared to see in Muslims as well as Christians members of the Noachian community.

It must be admitted that this development—which recent historical research has brought to light—was largely aided by the impact of philosophical ideas, notably of the concept of "natural law." Already Bahya ibn Paqudah, the most popular Jewish moral philosopher (eleventh century Spain) equates the notion of natural law with the concept of the Noachian laws. We may note that this precedent was followed, on the Christian side, by John Selden in "*De Jure Naturali et Gentium, Juxta Disciplinam Ebraeorum* (1665), one of the important English representatives of the Natural Law School.

THE BASIS OF HUMAN RIGHTS

Modern Judaism from Moses Mendelssohn onwards has felt in complete accord with the ideals of tolerance which were brought about in bitter struggles during the sixteenth and seventeenth centuries. It could look back to the past with a great sense of comfort in the knowledge that, in spite of many centuries of persecution, Judaism had never lost its essential insight into the brotherhood of men.

The Basis of Human Rights

PERCY W. BARTLETT

There is a movement to organise a world wide celebration of the tenth anniversary of the adoption of the Universal Declaration of Human Rights by the General Assembly of the United Nations in Paris in December 1948. Discussion of a draft covenant is continuing this year in the Assembly's Third Committee. Common Ground will in 1958 have special articles on the "Four Freedoms"—freedom of speech, freedom of worship, freedom from want and freedom from fear. In this issue Percy Bartlett, Honorary Secretary of the Council of Christians and Jews and for many years secretary of the International Fellowship of Reconciliation, discusses the fundamental basis of all rights and freedoms.

THE BITTERLY indignant challenge to God, Am I my brother's keeper, which is an instinctive throttling of the confession, "I have sinned," is the cry of man, the murderer. With thousands slaughtered and enslaved by his violence in so-called peace as well as in war, threatening his sanity if he cannot thrust the sight of it from his eyes, man desperately tries to limit his responsibility: he narrows the definition of "brother" within limits of race, language, colour, caste, religion, political complexion. The stranger he thrusts beyond the pale. The weaker close at hand is enslaved by the stronger and the stronger himself enslaved by fear of losing his dominance. Some of the most clamant needs are partially covered by charity, but rights are continually challenged.

If human rights ought not to be utterly denied, on what basis could they be established against power? Is there a fundamental right inherent in man's humanity which law might be required and enabled to recognise? Dare a thoughtful man even claim an unqualified right to live at all? He came into the world by the will, or

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instinct, of another, for an uncertain time only, and merely perhaps to continue the race at nature's behest. To the pessimist, he is a slave to life. And he must stand ready to surrender his life without complaint, if not without anguish, whether in old age, through disease or accident, or even at the hand of his violent brother. And death is as much a mystery as life, both obedient only to an inscrutable will.

Mutual responsibilities

Meditation may tell a man that he owes all to God and that his rights are duties. In the man conscious of responsibility to God, as well as dependence upon God's love, for a life that proves to be much more than an exercise of instinct, there arises a real sense of responsibility for his brother man. He cannot, without sin, take a life of another, nor his wife, nor his property, nor his freedom. Nor can they live apart. Belonging to each other, each finds rights in the other. Further, the deeply religious man is distinguished by a recognition that the rights as well as the needs of the other child of God stand prior to his own. So far from murdering his brother, he will give his life that the other may live. And by some deep unstudied impulse, even the non-religious man will often do that also. But as mere man in the market-place, afraid for his own livelihood, he begins to reassert the primacy of his own rights, denying his brotherhood and challenging God. He argues that the relationship with the other must in fairness be two-way, reciprocal and balanced. Conflicting demands become a matter of altercation, and turning away from the love of God, he seeks for practical purposes a prudential man-made ethic from which, in the end, both love and heroism are excluded. He forgets that the divine ethic is embodied in "Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again."

But more than two are concerned in the question of mutual rights. And tragedy begins when man, the person, is involved in a crowd; for he seems to become less directly responsible either to God or to his fellow. Action in the mass is controlled more by animal feeling than by considered purpose; and the other man, no longer an individual, is lost to sight and trampled under foot: if remembered at all, he has become a mere cipher in a casualty list; his cry for human rights is unheard.

THE BASIS OF HUMAN RIGHTS

If there is a fundamental human right, how far can it in fact be supported by appeal to "natural law," to secular justice and to detailed legislation? How far can it be sustained by the social will of an ordered community with administrative powers and agents and resources? The liberal exercise of governmental powers is indeed a measure of the advance of a community, not in religion perhaps, but in secular civilisation.

But there are two great problems confronting law. One is the fact that however detailed its regulations, it scarcely ever fits particular cases. Monetary provisions do not meet the real personal need. The sick, the aged, even the erring need something more human. Power is not the answer. In the words of the late George Hare, recently recalled by one religious group in a message to the world, "Caring matters most." The problem is to enable the community, as well as the responsible individual to care for the brother.

Secondly, the power that a community or state ordinarily exercises is ultimately expressed in force. But not only does the sledge hammer fail to crack the nut efficiently, but it often destroys far more than it effects. Especially when the problem of the rights crosses international boundaries, resort to enforcement means slaughter, destruction, the propagation of a hatred that tends to swallow up any moral fruit of victory.

Limitations of law

Laws seem good to everybody so long as nobody wants to disobey them. But if a desperate man, deprived, as he believes, of his right and his basic need ignored, defies the law, he is crushed. Or if a crowd rises against a law there is destruction. Everybody knows that an estate in dispute can be eaten up by the costs of litigation—not only the costs paid to lawyers. The expenditure of government itself, certainly in defence, necessary as it may be if we rely on law to support right, is seen everywhere to drag down standards of well-being, and education and liberal values are the first to suffer. However, the state has no alternative but to try to define human rights—and duties—more and more closely and then to administer the law with such wisdom and strength as it can command.

Though the progress of humanity seems to be bound up with the extension of law, law itself must increasingly seek other sanctions and other agencies and instruments. Already governments in ad-

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vanced countries repeatedly appeal to voluntary societies saying, "You can do this better than we." Finally, law and ethics too must appeal to religion to answer to humanity's deepest needs.

During the coming year the nations are to celebrate the adoption by the United Nations in 1948 of the "Declaration of human rights." Efforts to embody these paragraphs in a covenant under which the nations would undertake to give the asserted rights and freedoms the support of domestic legislation have not yet reached success, though certain international conventions have been adopted. The Declaration remains a statement of principles and ideals, "a common standard for all nations," which, for the moment at any rate, it is beyond the power of law fully to enforce. The office of the United Nations is said to be flooded with appeals against violations of rights and freedoms, contraventions of the spirit of this document.

U.N. Declaration of Human Rights

The Declaration speaks of the "recognition of the inherent dignity and of the inalienable rights of all members of the human family as the foundation of freedom, justice and peace." It lists some of man's rights—freedom of speech, and belief, freedom from fear and want, right to life, liberty and security of person, right to equal protection by the law, freedom from arbitrary interference and attack, right to nationality, equal rights in marriage, right of property, freedom in religion and freedom to change religion, freedom of opinion, right to social security and to standards of living adequate to health and well-being, etc. There are special references to the rights of women and children: and the paragraphs on education declare that it shall promote understanding, tolerance and friendship among the nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.

The reading of paragraph after paragraph of this Declaration reminds us sadly of area after area in the world, not excluding some in the most advanced countries, where many of these rights are deliberately flouted. The laws and customs in these areas certainly do not recognise all men as brothers. Rulers are not prepared to play the "keeper" or to care for more than a limited group—a certain race or class or opinion. Their ideas of welfare are not expressions of love in more than a very limited sense. Their "sanctions" are

not those of the holiness of God. Again we face the fact that the problem of finding a way to consider the deepest human rights in the spirit of love rather than of law is one that only religion can solve, because in religion, under a sense of responsibility to God as well as to man, another man, another class, another nation and colour, are confronted and greeted in the spirit of brotherhood. Tolerance is a first step, liberal legislation and education in its richest measure some progress. But religion itself, using more than relief work and charity, must come to the assistance of the conscience and will of the world community in its effort to promote the well-being of every man.

Pattern and Purpose

EDWARD CARPENTER

A Summary of Canon Carpenter's address to the London Society of Jews and Christians, on the Christian view of the meaning of history, in a series of lectures on "The Meaning and Goal of Human History." Canon Carpenter is a Canon of Westminster Abbey. We hope to print in our next issue the corresponding article by Dr. Hans Liebeschuetz, on the Jewish view of history.

ONE OF MY most vivid memories is of walking down Great Portland Street on the day after the outbreak of war. Suddenly, a man whom I did not know at all came up to me and asked rather bitterly, "What is your God doing about it now?" As I reflected upon that very proper question, it seemed to me to be one which could only have arisen within a particular pattern, in a particular ideological climate. For this young man, whoever he was and whatever might be his view of life, could at least think in terms of a deity who ought to be doing something about the world in which people live and move and have their being. It would have been unthinkable for a young man, shall we say in Athens, some centuries before the birth of Jesus, to have been concerned about that problem when war came. Greek thought did not give any final relevance or significance to the historic process in which men lived. To Aristotle, for example, the deity was engaged only in self-contemplation: if he were to become aware of the world of time, of change, of flux and decay, something would be taken away from the perfection of his

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own being. To the Greek, history had no coherent purpose; it was largely cyclic, turning back upon itself in unending circles, recurring through time. And to the Eastern world generally, history, far from revealing God, served to conceal Him. The external world is elusive, and the wise person who can do so will turn his back upon it and will seek to lose his consciousness of particularity, of self hood, of being one person and not another, by merging his own person in a vast and cosmic whole.

Key to the pattern

Christianity is rooted in Judaism, and it cannot be removed from its historic context. The Christian, as the Jew, has to give significance and ultimate value to the historic process in which we are all involved. And that view is rooted in the ideology which lies behind both the Jewish and the Christian faith. The first words of the Bible are "In the beginning God created . . ." There was no reality other than Himself with which He had to come to terms when He created. To a Christian who feels in his bones that history must necessarily move towards something, the question as to how to discover its purpose must present itself. In the universe as he knows it, with all its tragedy, its heights and its depths, is it possible to discover patterns? Can we see the finger of God so unmistakably that we may bow before His handiwork? It is a great problem, and I do not think that any Christian who is sensitive and mature would do other than assert that there is a real mystery within the created order. To discover a pattern, the Christian will, I believe, go immediately to the Cross of Jesus. This is an act of faith. But there are, to a Christian, certain moments in history, mysterious though they may still be, which seem to bear with them a certain coherence suggestive of a quickened divine activity; or, we may say, a quickened human response.

Perhaps I can clarify my point by recalling to you the maze at Hampton Court. You may go into the maze and lose your way in it, and you may say that there is no rhyme nor reason about it. But given the right clue, or looking down on it from above, we discover that there is a pattern, and we manage to thread our way in and purposefully find our way out. That is a parallel of what I have in mind. Is there in this bemused historic order any point where we may say, "Here is something in the nature of a key; here is something

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which shows the historic order in its essential meaning, which seems to bear with it an indication of the divine handiwork?" The Christian believes that he has discovered such an event in the Cross of Jesus. He believes that God is supremely at work there, while at the same time the historic order is apparently unfolding itself in accordance with the will of man. Certainly political, religious and psychological factors operated then as they normally do, and it was these that brought the Crucifixion about. But a Christian sees in this event God accepting the quasi-independence of history and the fact that there are human wills (and some of them rebel wills) at work in the world, trying to achieve this and that. God accepts this and takes it up into Himself, using it in order that He may bring out of it redemption. He makes the wrath of man to turn to His praise.

Thus we may see the Crucifixion as an historic event, the inevitable working out of the conflicting wills of men; and yet we may see the same event as representing God at work within the involved human situation. So little is the course of history apparently disturbed by the divine working, that good men could be unheeding of it and the effects of the event were allowed to work themselves out silently and, in a measure, secretly across the years. The Christian is more easily able to make his faith-judgment in respect of history because of the impact which the Cross makes on his individual experience. He cannot but remind himself that Jesus (so I think the balance of scholarship would say) did identify himself with that vision of the Second Isaiah of a servant of God who is to do the divine will, not by the power of "a strong right arm" but by the simple redemptive act of suffering.

Redemptive purpose

A Christian would, I think, be prepared to say that here is an ultimate judgment that we either make or do not make, namely that the most powerful, and finally the most operative force in the world is a sacrificial, outgoing love which releases divine energy and makes it work redemptively in the hearts of men. The power of God is discovered in the love of God, the dynamic behind His authority is paradoxically seen as His acceptance.

Now if we have here a clue to a Christian interpretation of history, it will immediately be seen that it is no simple explication. It is not possible for us at every moment in the historic process to say, here

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God is at work. We have the faith to believe that it is the case. What we cannot always tell is how it manifests itself, and how the frustrated wills of men may immediately affect the total situation. What the Christian is prepared to say is that the pattern is a redemptive one, and that the Cross of Jesus is the clue which will enable us both in our own lives and in the confused history of the world around us to say now and again, "Surely the Lord is in this place."

Eternal design

I would call your attention again to what we may call the paradox, or tension, or dilemma which always and inevitably will confront the man who is trying to find meaning and purpose in history. I think it has been expressed very succinctly by the great St. Augustine, who said that they only can understand history "who are themselves seeking a fatherland." That is a poetic way of saying that history is not a closed system, it is not self-explanatory. You cannot evaluate history from within history. It is only because the Christian or the Jew has an overriding faith that there is a God outside and independent of the whole created order, a God who was in the beginning and ever shall be, who is the originating and sustaining Cause behind it—only in the light of that ultimate conviction is it possible to find any metaphysical *raison d'être* behind history at all. If the world were a closed system, if there were no other reality than that, which we might describe as the space-time continuum included, then, it seems to me, no value judgment of a final nature could be made. That is not to preclude the possibility of saying that certain things are good and others are bad, that they promote happiness or seem to engender a certain kind of fulfilment. But I would say that no ultimate value judgment can be made unless we believe that there is a reality outside the time universe; and, without value judgments of that kind, I believe that no coherent purpose is discoverable in history. That is another way of saying that the purposes of history are beyond history. The Christian believes that God is working His purpose out as year succeeds year, but that the end is not yet.

Thus the Christian sees the time process as very fitfully—very chaotically at times—moving towards what we may call philosophically a "conservation of value." He believes that, if the Kingdom of God begins now, it reaches its final consummation in an end which is utterly beyond history. Here again is the tension to which I

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have already alluded. Not only is some supernatural faith or insight necessary if we are to discover God redemptively at work; but some such conception is also necessary if we are to see history leading toward a goal and not losing itself aridly in the sands of time.

I will conclude with a quotation from St. Augustine which, I believe, sums up in a phrase the vast and comprehensive philosophy of history which he derived from the travail of his own spirit. As he surveyed the historic scene at a time when the Roman world was crumbling into dust and ashes around him, he said: "Thou, O Lord God, hast made us for Thyself, and our hearts shall never find rest until they rest in Thee."

Satellites

"**T**HE HEAVENS declare the glory of God; and the firmament showeth his handiwork." Today the heavens reveal also the glory of man. It is equally a matter for rejoicing, and for a new David to sing of praise and gladness, that man has taken a new stride in his mastery over the universe into which he is born.

The nation that has first achieved the momentous step of sending a satellite into outer space deserves all glory and honour for its great achievement. The whole Soviet people can share credit with the Russian scientists and technicians, just as the British people shared the glory of first conquering Everest, or the Americans of flying the first heavier than air machine.

So, at a stage removed, the whole world can share the honour, for it is Man that has stepped into a new realm of his universe. It is a dream come true—a universal dream, as children's comics, of all nations, show—and all can rejoice in its fulfilment.

Or so it should be. Instead, Sputnik has become a symbol of fear and suspicion. It is seen not so much as the first step in man's combined supremacy over space, but as a threat of new terrors in man's supremacy over man. Such is the insanity of man.

Perhaps it has always been thus with man's greatest achievements. In the twentieth century we think of the control of fire as marking a major step in the development of early man and his mastery over his environment. But in that dim past of pre-history is it not probable

that the tribe that first learned how to tame fire, used their new power as a weapon against their enemies? And in our earliest recorded history, when man was learning to sail the seas, there are more stories of boats being used by raiders than by traders.

In the distant future the conquering of space will no doubt be seen in the same light, as representing one of man's greatest advances. It is only regrettable that in this twentieth century man has still not reached the point at which he can anticipate the judgment of history, but remains in so many ways at the same moral level as in his pre-history. But can it be otherwise when man continues to separate his own achievements from the glory of God?

The Psalmist did not make that mistake. When he was singing of man's glory he was ever praising God: "Thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou hast made him to have dominion over the works of thy hands; thou hast put all things under his feet . . . O Lord our Lord, how excellent is thy name in all the earth!"

The heavens still declare the glory of God—the heavens, and *all* that is in them. Only if we can see the satellite in that light can it become not a symbol of universal fear, but a source of rejoicing throughout the world.

In Conference

IN THE LAST ISSUE of *Common Ground* it was announced that the Council was making a new departure in its programme, by arranging a series of conferences for ministers and clergy, and for teachers, in different parts of the country. As we go to press the first few of these conferences have already been held. In Ilford, Manchester and Southend-on-Sea there have been conferences for ministers and clergy, and in Manchester also for teachers.

The response at these few gatherings has already fully justified the experiment. In each case there has been an attendance of between twenty and thirty, and the ministers and clergy especially have been widely representative of the different denominations.

A two-session day has been arranged, with lunch or tea separating the sessions. The first session has dealt, in three short introductory talks, followed by discussion, with the historical background of

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relations between Church and Synagogue, with the post-Biblical developments of Judaism and the Jewish community, and with the social, economic and psychological factors affecting relations between Jews and Christians today. The second session has then commenced with a brief demonstration, by films, filmstrips and gramophone recordings, of some of the services designed by the Council of Christians and Jews to be helpful in churches and synagogues or in schools, and then the conference has settled down to a practical discussion of problems and opportunities in the local situation.

Underlying tensions

The basic aim of all the conferences has been to consider how children in school, and both adults and children through churches and synagogues, can be encouraged to develop tolerant attitudes based on informed understanding and appreciation of the different racial and religious groups in the community, and particularly in relations between Christians and Jews. It has been abundantly clear from the discussions that, whilst open hostility or discrimination is almost non-existent in this country today, many underlying tensions and problems still remain, and there is still a great deal of misunderstanding and ignorance, easily leading to latent prejudice, between Christians and Jews. Against this there is an encouraging interest and desire for more positive understanding, which these conferences may do something to meet.

The conferences were never seen as ends in themselves. They will, it is hoped, bring the Council's concern not just to the twenty or thirty people who meet in conference, but through them to the hundreds who are in their care, in church, synagogue and school. There is already some evidence that this is happening—discussions in church groups have been arranged, Jewish ministers have been invited to address Christian groups, and visits to synagogues are being considered.

These first conferences will be followed in 1958 with many others, so that gradually the Council's influence will spread to centres where in the past it has been impossible, through limits of funds and personnel, to make more than casual contact. We shall hope to give readers of *Common Ground* a further encouraging report in a year's time.

Race Prejudice in Schools

A CONFERENCE on race prejudice in schools was held in the first week in November, near Cassel in Germany, under the auspices of World Brotherhood. The Minister of Education for the province of Hesse gave the conference his patronage, and prominent sociologists and educationalists from all over the world addressed the various sessions. Among others, Dr. Cyril Dibby, of St. Marks College, London, spoke of the formation of prejudice with special reference to "the semantics of race." Dr. R. Morgan, himself a Negro, Director of American House in Cologne, described the development of race relations in America, and Dr. Alfred Mayer, a Jewish lawyer, who fled from Germany before the war, spoke in enthusiastic terms about his treatment as a refugee in England.

The problem of antisemitism was summed up by Dr. Haupt, who said that it was easy for Germans today to be tolerant towards Jews because there were so few left in Germany. Nevertheless, he went on to say, it was clear that some children take up antisemitic ideas from their parents, and "even teachers were liable to put forward Nazi ideas unconsciously."

The final session of the Conference dealt with school textbooks which were said still to contain entirely inaccurate statements on the racial issue.

Causerie

CANON A. W. EATON

I WAS MORE than pleased to receive a copy of the JEWISH BIBLE READING CALENDAR from the Bible Readers Union over which Rabbi Dr. Epstein presides—and has done so since the Union was founded in 1939; it is yet another example of the tremendous interest that is being taken in the study and daily reading of Scriptures. The Christian community has for many years had its Scripture Union and Bible Reading Fellowship, and both are widely used in schools and churches. This Jewish Calendar also produced a Monthly Bulletin which helps the users of the Calendar to understand the more difficult passages. It may help some Christian friends

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to a better understanding of Jewish biblical thinking and any who are so minded could get further particulars from its Editor, the Rev. Joseph Halpern, 15 St. Andrew's Road, London, N.W.11.

* * * *

Elsewhere in *Common Ground* you will be reading of our official report of the CLERGY AND MINISTERS' CONFERENCES that have just been held at Southend, Ilford and Manchester. The Council officers are indeed to be congratulated on opening up this new educational project. The venture will do much to help the Clergy and Ministers to understand the Council's work, which is so important to them, and provides just the right meeting place for the creation of Jewish-Christian co-operation and an understanding of what each is trying to do, and for what each stands. I am able to say that the Council's Secretary will be pleased to help any groups of Clergy and Ministers in other places who can see the profit of such local conferring.

* * * *

Writing about our General Secretary reminds me to ask if you were fortunate enough to hear him leading the ten to eight "Lift up your hearts" Act of Devotion during November. Once again he gave us of the depths of his learning and richness of his spirit in a series on "SOME FESTIVALS JESUS CELEBRATED." You will probably remember that earlier in the year he did a series on "*Some prayers Jesus prayed.*" This second series of talks will, I hope, soon be printed. They are an outstanding contribution to our understanding of Jesus, and of His Jewish background, and for those of us who know so little about the Jewish religious life they are a sure guide to understanding. I hope you will seek out a copy as soon as possible.

* * * *

I have also been fortunate enough to have my attention drawn to a splendid piece of co-operative work done by the Women's Group of Public Welfare. When I first saw their Report, A STUDY IN LONELINESS, I at once connected it with the aged people, who are so much in our thoughts in these days. But the Report is much more alert and pertinent, and has much to say about the loneliness of the foreigner, the coloured peoples, the unmarried, the widow and widower. It emphasizes that there is as much loneliness amongst men as amongst women. The Report also shows consider-

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able understanding of the environment in which loneliness is bred—its devastating growth in the New Towns, as also in the great growth of the single room flatlets in our great cities, and of the ease with which we can all be lost in the crowd. Loneliness, like disease, is no respecter of race or religion, and if the Report can be trusted, no respecter of poverty or riches. The Group make very constructive recommendations, and I would specially commend this whole Report to all who are committed to the promotion of our Council's work, as we recall that one of our objectives is the fostering of co-operation in educational activities, and in social and communal service.

* * * *

I wonder how many *Common Ground* readers are fans of the famous B.B.C. Commentator ALASTAIR COOKE, and what they thought of his recent letter, which told the story of the withdrawal of Mark Twain's novel "*Huckleberry Finn*" from the list of the approved books for use in New York State Schools because of the use of the word "Nigger" as it refers to Miss Watson's coloured boy Jim. That word "Nigger" has taken on such a sinister meaning. Mark Twain used it because in the context of his novel it represented the warm-hearted dependable servant whom all knew as "big nigger Jim." But today, "Nigger" must go, just as "Sammy," "Kaffir," "Chink," and "Hume" must go, because however affectionate they may have been in origin—and they often were—the terms were also born in patronage, and have grown into terms of contempt and abuse. The pompous suggested that the New York Education authorities had lost their sense of humour. At first sight it might seem so; but in face of world realities today the authority was only exercising its sense of proportion.

* * * *

It has been a very great joy to receive from the Federal Government of Germany THE LEO BAECK MEMORIAL STAMP issued by its Postmaster General on the Second of November, to commemorate the Anniversary of the death of this great humanitarian. Dr. Baeck was one of the greatest Jewish rabbis of our time, and those of us who were privileged to meet him in 1947 at the Oxford Conference just after he had been released from the Concentration Camp will never forget the impact he made upon us. Here indeed was one who had not only suffered for humanity but had also shown the heights to

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which humanity could rise. The fact that the leaders all over the world rose up to honour him on the occasion of his 80th birthday was indicative of the great contribution his life of service and sacrifice has meant to us. Leo Baeck was a great light in a dark world, and nobody recognises this more than the people of Free Germany itself. Philatelists who are friends of the Council will want to give a special place to this stamp.

* * * *

Another interesting news item from Berlin was that which tells of an attempt being made by the people of West Berlin to atone for the horror of November 9th, 1938, known as Crystal Night when Nazi Storm troopers raided jewellers shops and burnt the largest Berlin Synagogues. This the City Government has done by BUILDING FOR THE JEWISH COMMUNITY a new building which is to serve its six thousand Jewish people as both a Synagogue and Communal Hall. The Burgomaster in laying the Foundation Stone said the building was an attempt to atone for all the humiliation and injustice which the Jews had to suffer under Hitler.

* * * *

We are all aware that BAD NEWS TRAVELS FAST, so I was not surprised, but very saddened, to pick up a South African newspaper which had given considerable prominence to an unfortunate incident in English communal life: the news story that only the nicer kind of Jews was accepted in a certain Hotel, namely the Royal Bath Hotel of Bournemouth. The Council of Christians and Jews realises not only the injustice of this sort of thing, but the repercussions of it, and our hope is that we shall see the complete disappearance of this sort of prejudice from our community life. It is just not worthy of us.

* * * *

It is very important for Christian readers to know that the Israeli Government, through its Ministry of Religious Affairs, is most anxious to keep the Christian World informed as to the religious life of Israel. In my own judgment they are doing a great service as they communicate through a journal "CHRISTIAN NEWS FROM ISRAEL" the life of the various Christian groups which are there. In the most recent publication there is up-to-date news about the work being done by the Society of Friends, about the Jerusalem Y.M.C.A., the Monastery of St. Catherine, the Baptist Convention, the election

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of the Armenian Patriarch, and the re-organisation of the Anglican Church in the Middle East. The Journal also contains an excellent article on the Inter-Church Aid for Refugees of the Middle East. Copies of this Journal are available free on application to the Ministry of Religious Affairs, Jerusalem. They would be most useful in Grammar School and Teaching College Libraries.

* * * *

There are many of us who were deeply concerned when we heard the news of the attempt made upon the life of the ISRAELI PRIME MINISTER by the throwing of a bomb into the Parliament. Every public servant has to face the risk of the fanatic, and that appears to have been what happened. The incident had no apparent political significance. We rejoice that Mr. Ben-Gurion and his fellow Ministers were not seriously injured.

* * * *

It will surely be of interest to many of you that quite recently a new ROMAN CATHOLIC SCHOOL was opened in Nazareth by Dr. Z. Kahana, the Israeli Director of Religious Affairs, and that during the proceedings he unveiled a portrait of Jesus as well as one of St. Joseph. Incidents such as this which portray a national courtesy are also indicative of a spirit of co-operation of which we ought to take special notice.

* * * *

Following up the implications for the building up of a spirit of world brotherhood by the recently held Scout Jamboree at Sutton Coldfield, I was pleased to learn that Israel now has 11,000 members of the BOY AND GIRL SCOUT FEDERATION including within it Hebrew, Catholic, Arab and Druze Associations, all taking the traditional Scout promise, wearing the Scout badge of the fleur de lys superimposed upon the emblem of the State of Israel.

* * * *

And now my last comment must be one of the utmost goodwill, for we are indeed on the threshold of a NEW YEAR 1958, and for my Jewish brethren it is already the year 5718. So I send to all our readers my sincere good wishes for a new year, hoping that by our co-operation together as Christians and Jews, we shall discover that not only have we found considerable common ground on which to serve our fellows, but a great enriching of our own experience as we meet and work together in our common task.

About Ourselves

ELSEWHERE IN THIS ISSUE we give a summary of Dr. Altmann's lecture on "Tolerance and the Jewish Tradition," the fourth Robert Waley Cohen Memorial Lecture. This was a worthy successor to the earlier lectures by Sir Richard Livingstone, Professor Arthur Goodhart and Professor Herbert Butterfield. All four lectures have made a significant contribution to our thought on the issue of tolerance, and would, we believe, have been warmly endorsed by Sir Robert Waley Cohen, in whose memory they have been given. The Council is greatly indebted to Dr. Altmann for giving the Lecture, and to Mr. Justice Vaisey who presided over it, and Mr. Chuter Ede who expressed our thanks to both Lecturer and Chairman.

ON ANOTHER PAGE, we report on the series of conferences for ministers and clergy, and for teachers, which the Council has held recently in different parts of the country. Without further comment may we refer our readers to that report, which appears on page 22.

THE COUNCIL is again holding a meeting during the annual Conference of Educational Organisations in London. The Lecturer at this year's meeting will be Sir John Wolfenden, the Vice-Chancellor of Reading University, and his subject will be "The Value of Social Studies in the Promotion of Human Understanding." The Chair will be taken by Professor J. A. Lauwerys, Professor of Comparative Education in the Institute of Education. The meeting will be held at 3 p.m. on Thursday, 2nd January, at University College, London. All readers of *Common Ground* are cordially invited to attend.

THE CARDIFF COUNCIL of Christians and Jews opened its new programme with a film evening on November 19th, and is now preparing a further series of meetings during the early months of 1958. Cardiff has had a lively programme for many years, and it is good to know that it will be keeping up the tradition it has established.

THE ANNUAL GENERAL MEETING of the Hull branch of the Council was held on November 18th, when the Rev. W. W. Simpson reported on recent developments in the Council's work. The Hull Council also carries forward a useful programme, and makes good use of its many contacts in Church, school and civic organisations.

THE HAMPSTEAD branch of the Council is this year arranging a series of meetings on the ways in which God is worshipped. Anglican, Free Church and Jewish ministers will describe the forms of worship in their own denomination, and as each speaker will also act as host to the Council for the evening, members will be able to see the place of worship, and some of the things used during different services, as well as hear them described. The series promises to be, in effect, a living filmstrip from the Council's series "One God—the Ways He is Worshipped and Served." The dates of these meetings are Thursday, January 16th at the Hampstead Synagogue, Thursday, February 27th at the Parish Church, Thursday, March 27th at the Friends' Meeting House, and Thursday, April 17th at St. Andrews, Froggnal. The time in each case is 8.15 p.m.

THE ANNUAL GENERAL MEETING of the Council, briefly announced in our last issue, will be held on Thursday, 6th March, 1958, at 3 p.m. in the Hoare Memorial Hall, Church House, Westminster. His Grace the Archbishop of Canterbury will once more preside over the meeting, and although final arrangements are not yet completed it is anticipated that the principal speaker will be the Rt. Hon. the Viscount Chandos. All our readers are cordially invited to this meeting.

A FURTHER SERIES of public lectures is being arranged this year by the London Society of Jews and Christians, at King's Weigh Church Hall, Binney Street, Oxford Street, W.1. (almost opposite Selfridges).

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The first meetings have already taken place, but other dates to note are Thursday, January 30th, Wednesday, February 19th, and Tuesday, March 25th, all at 8.15 p.m. These three meetings will form a series on "Outstanding Jewish and Christian Figures in Post-Biblical Times"—early, medieval and contemporary respectively. The six speakers (two on each occasion) might well come into the category of outstanding Christian and Jewish speakers of contemporary England. Then on Thursday, May 18th, there will be a conducted tour of Wesley's Chapel, City Road, and of a London Synagogue. Full details of all these meetings are given on a programme obtainable from the Secretary of the London Society of Jews

and Christians at 28 St. John's Wood Road, N.W.8.

IN MANCHESTER on October 14th many members of the local branch of the Council met in the Town Hall to say goodbye to their Chairman, the Rt. Rev. Frank Woods, before his departure to take up the Archbishopric of Melbourne. The Lord Mayor of Manchester, Alderman Leslie Lever, M.P., on behalf of the Manchester Council of Christians and Jews, of which he also is a member, presented Bishop Woods with an engraved silver salver as a memento of his Chairmanship, and both he and others paid tribute to the great service which the Bishop had rendered the Council.

Book Notes

Conscience in Revolt

By *Annedore Leber*

(*Valentine, Mitchell, 25s.*)

"Human beings, seeking, hoping, straying, struggling, suffering—that is what they were. In them, as in each of us all, conflicting forces wrestled with one another. They stood the test, for their conscience was strong enough in the hour of decision. By some unexpected stroke of fate any one of us might find himself in a similar position, and we hardly dare to say how we should conduct ourselves; and all the less so in face of the complicated political and social situation of today, which might so easily present us with desperately difficult decisions.

"Perhaps we might react the right way, perhaps not. But the essential is that we should continually remind ourselves of what is right and therefore of what our own decision ought to be. For there is one fact that we should never forget: it is the very foundation

of our spiritual and intellectual life that the individual, whenever the need arises, should be ready to come forward and to answer for the rights, the lives and the souls of his fellow human beings."

So writes Annedore Leber in the Preface to this remarkable book, and in these two paragraphs she gives us the key to the spirit in which the book was written and in which it should be read. In it we have the stories of sixty-four men and women, German patriots who met their death fighting against Hitler and Nazism. Patriots they were, in the true sense of those prepared to sacrifice themselves for what their conscience told them was right for their country, but resisting what they believed to be wrong. The sixty-four are representative of many thousands of others who likewise stood out against tyranny, and suffered the consequences. For there was in Germany, before the war and during it, a widespread, if ill-organised resistance against Nazism which transcended all barriers of class and

creed. The difficulties must have been immense, especially as Hitler's position grew stronger with his peacetime and early war-time successes. All the more credit is therefore due to those who, in Mrs. Leber's words, "reacted in the right way." Nor was the decision even as to what was right and what was wrong, always an easy one. Some of those whose stories are told here had opposed Hitler from the start, but others came to their decision later, and only after considerable doubt and mental struggle, for they were under the influence not only of all the resources of a powerful propaganda machine, but the strongly ingrained German tradition of respect for authority.

The sixty-four were drawn from all ranks of society—from the Church, Roman Catholic and Protestant, and from the Synagogue; from the Army and from the Trades Unions; from the Universities and from the Civil

Service; from the Aristocracy and from youthful Social Democrats. More than half were involved, in one way and another, in the abortive plot of July 1944. Their stories are told largely in their own words, in letters written from prison, and in the testimonies of their friends, with here and there extracts from the proceedings of the People's Court which provide perhaps the strongest condemnation of the court itself. And our insight into their characters is sharpened by photographs, many of them taken in the People's Court. Among the latter is a picture of Julius Leber, husband of the author of this book, a life-long Social Democrat who was first imprisoned by the Nazis in February 1933, and was executed in January, 1945.

The book has a valuable Introduction by Robert Birley, Headmaster of Eton, in which he briefly outlines the historical background of the rise of Nazism, and also the background of the 1944 plot against Hitler.

CONSCIENCE IN REVOLT

*64 stories of German
resistance to Hitler*

Annedore Leber

*Foreword by Robert Birley,
Headmaster of Eton*

"An encouraging and profoundly hopeful book."—**Father Trevor Huddleston** in *The Observer*.

"Should be widely read."—**Lord Henderson** in *The Jewish Chronicle*.

"This fine book."—**The Bishop of Chichester**.

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Everywhere I Roam

*By Ben Lucien Burman
(Longmans, 16s. 6d.)*

Ben Lucien Burman is an author who is not so well known to English readers as he deserves to be. When the United States is playing an ever more dominant part in world affairs, and when world attention is for ever being focussed on the apparently glaring contradictions in the American shop-window, we have reason to be grateful to an author who can in so pleasant a way help us to understand the people who make up the American nation.

Mr. Burman writes of ordinary people, and his achievement is that he shows us how the hopes and fears, the strength and weakness that are universal to mankind are built into the lives and characters of men and women of a particular place and time. For we best understand Americans, Chinese or anyone else when we recognise in them

ourselves, shaped by their circumstances and experience.

Everywhere I Roam is about a rather unsuccessful little man who cannot protect himself or his family from the instability of modern life. The story (for the book is a novel) is set in the Deep South, where new industry is upsetting the pattern of the traditional plantations and small-holdings. It is not about the colour bar, desegregation or Little Rock; it is simply about the thoughts and feelings, the actions and reactions of the people whose lives make these words into international headlines.

Our enjoyment in reading the book is enhanced by some delightful drawings by Alice Gaddy which serve as chapter headings.

Naught for your Comfort

By Trevor Huddleston

(Fontana Books, 2s. 6d.)

Many of our readers will already be familiar with Father Huddleston's outspoken book on the *apartheid* policy of the Union of South Africa. Others may be glad of the opportunity now offered of obtaining it as a "paper back." Messrs. Collins are to be congratulated on making it available in this popular form, for it is certainly one of the books which is essential to a true understanding of the South African picture. We say "one of the books" advisedly, for Father Huddleston writes as a protagonist. Whilst our sympathies may be largely with Father Huddleston's approach, there are more sides than one to the South African picture, and we shall fail to understand the difficulties of the situation if our reading is all on one side.

We have reason to believe

By Louis Jacobs

(Valentine, Mitchell, 15s.)

Whatever else may be said of this book, it possesses two outstanding merits which in themselves should

ensure its being widely read. First, it caters for the intellectual climate of our time. Here is what Dr. A. G. Hughes has written in a recent book called "Education and the Democratic Ideal."

It is often said that the world today needs a revival of religious faith. To me this means that we need to develop a conception of God that we all feel able to accept with heart and mind in this scientific age. This is the central problem of religious education and it still remains to be solved, both for critical intellectuals, and for the great indifferent non-intellectual majority.

It can be said of Dr. Jacobs' book that it meets this particular challenge as effectively as is possible within the space of a short, simple and unpretentious volume.

Secondly, this book has a refreshing, one might even say engaging, quality of its own. Very rarely in the history of religious apologetics has a case been stated with such disarming candour and moderation. This does not mean that it is not a work of profound conviction or that its author sits on the fence when discussing great controversial issues. Rather the impression is given that in the search for absolute truth a humble, studious, empirical approach is essential and narrow dogmatisms are out of place.

When it comes to the specifically Jewish content of the book the author steers a middle course between the extremes of fundamentalism and the modern critical outlook.

This will show how much common ground there is between the Liberal and Orthodox interpretations of the faith, and why adherents of both remain Jews. Secondly, with its wealth of Rabbinic references and its essentially Jewish exposition of such vital questions as those concerned with the after-life and the "chosen people" idea, it summarises for the general student of religion those values and beliefs which give to Judaism its unique form and character.